

# THE BRETHREN'S EVANGELIST

A Religious Weekly,  
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.  
E. L. YODER, Office Editor.

ASHLAND, O., OCT. 15, 1884.

## SPECIAL DIRECTIONS FOR

Ordering the Brethren's Evangelist and Books, and Sending Money:

In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.

If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

The money should accompany all orders for books or papers.

Money may be sent by Express, Postal Money Order, Bank Draft, Postal Note or Registered Letter, at our risk.

We will be pleased at any time to correct any and all errors occurring in this office.

While we shall endeavor to fill all orders promptly and correctly, we must decline to duplicate any books which may be lost on the road to their destination.

The subscription of the BRETHREN'S EVANGELIST is \$2.00 a year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.

Agents are allowed to retain ten per cent. of our money for their services.

All letters and communications to be addressed,  
H. R. HOLSINGER & CO.,  
Ashland, Ohio.

## CHURCH NAMES.

The Gospel Messenger the organ of the German Baptist church, and the Church Advocate, the organ of another sect, have lately been calling each other names. The Messenger called the Advocate people, Winebrennarians and the Advocate called the Messenger people Dunkards. Then like good children they agreed upon a bargain. The Messenger offers hereafter to call the Advocate people The Church of God, providing the Advocate will call the Messenger folks The Church of the Brethren.

We have no doubt the Advocate considers itself as having made a good bargain; as the Church of God is certainly more high-sounding than the Church of the Brethren. But the funny part of it is that the Messenger agrees to call its people by a name that was repudiated by its own annual meeting and is no more the name of its church than Dunkard. But the Messenger has told the Advocate that the name—"The Church of the Brethren"—is the only name that has been universally accepted by us as a church as all our church literature abundantly proves. This is a direct and emphatic repudiation of the authority of the annual meeting of the German Baptist church, because, 1st. It does not include the minute book, containing the prayerful and thoughtful deliberation of the fathers of the church in annual meeting assembled for over a century as belonging to the church's literature at all, and recognizes, instead, as the literature of the church the books, papers and pamphlets that were published by individual members of his church, either without or contrary to the authority of his church.

2nd. It ignores and repudiates the decision of the annual meeting, made repeatedly and emphatically, that the church shall be known as the German Baptist Fraternity. See minute book, page 78, Art. 6, and page 369, Art. 36.

We cannot see how the Eastern editor of the Messenger can continue so persistently to ignore the authority of his "mother" (church) and even go so far as to deny her name, and escape the castigation he so eminently deserves. He must indeed be a favorite son that he is allowed to play such pranks with impunity while others of her children were turned out of house and home for similar and even lesser offences.

We are thinking some of these times he will get deserved chastisement and hustling out of doors, and then he will seek shelter with us in the Brethren church. Until then we feel to sympathize with him and overlook his eccentricities in insisting upon being called the Church of the Brethren.

The Brethren church suits us better than anything else, and we will not compromise with any sect by agreeing to call it The Church of God, to the exclusion of a thousand other denominations equally as much entitled to that distinction.

## ROSENBERGER'S RHAPSODIES.

I. J. Rosenberger of the German Baptist church writes "Notes and Jottings" for the German Baptist Messenger from which we make the following extract:

"I recently penned the statement, that 'a plain hat was keeping thousands out of the church.' This is being tested and found false, for the new organization, allowing plain hats with plain plumes and plain feathers with much effort, is adding to their ranks in sparing numbers. I am criticised in the Progressive journal, with the statement, that our brethren are allowing plain hats with plain plumes, etc., I was alluding to principles of church government, and not personalities. The church of the Brethren has named certain limits, which, if respected will produce results that are safe. Brethren who disregard these, and encourage their congregations, otherwise are simply fitting their congregations, at no distant future, for the broad commons of the fashionable world, besides the that death wrong shall suffer for the wrong which he hath done."

We give the above verbatim ad litteram ad

punctuatum ad syntactical. In the absence of the senior editor we cannot comprehend what the man means, and would like for some one to "rise and explain." Will the author please tell us?

1st. On what he predicted the statement that a plain hat was keeping thousands out of the church?

2nd. What caused him to make such a statement, if it were false?

3rd. What is this new organization that he is speaking of, that allows much effort, plain hats, plumes and feathers, and adds to their ranks in sparing numbers?

4th. What has principles of church government and personalities to do with his false statements?

5th. What is this church of the Brethren? and what are the limits it has named which if Brethren disregard, and encourage their congregations to regard will fit them for the broad commons of the fashionable world? besides?—well we understand the last clause separately—but what application has it to anything that precedes it?

Finally we have to say for the Progressive journal that "Criticism him with the statement" that his brethren allowed plain hats with plain plumes, that it did not make a false statement at least. And we would have Elder Rosenberger to know that if he will only perform his duties as an elder in his church according to the principles of church government laid down by his church's creed he will have all he can do without troubling himself about plumes and feathers and hats that should not concern him. If he wants to know where there is a fruitful field for his line of work we are prepared to point it out to him and we will not charge him anything for the information. Let him write to us enclosing—well we don't care for the stamp—and we will give him a statement of at least twenty German Baptist churches and elders that are paying no attention to the minutes of annual meeting, further than to do its bidding in disfellowshipping those who have been designated by the partial and unjust dictation of its expelling committees. We will watch the mail for such a letter of inquiry from Rosenberger.

## A LIVING EPISTLE.

Elder John Mauny-Smith, a minister of the conservative German Baptist church, was seen in the procession of the great political demonstration, held at Wooster, Ohio, Oct. 1st. He was elevated on a store box on a big wagon, carrying a banner, and drove a four horse team decorated with flags and bunting. His gray hairs hung in orthodox style from beneath the rim of his regulation hat, and spectacles were bestriding his nose, as with eager gaze and chivalrous expression of countenance he swung his whip and wrestled with the steeds. Those who saw him were reminded of his attitude at Beech Grove meeting house while wrestling with the hymns, as though he were ready, in stentorian tones, to announce, "A charge to keep I have."

He was heard to remark since that "he never felt better in his life" than when he had charge of those steeds, and we are willing to believe he never did, except perhaps at the time when a few years ago, he with great zeal and singleness of heart had the honor of assisting the Expelling committee in pronouncing the doom at annual meeting upon one of his collaborators in the Chippewa congregation, for violating the decisions of annual meeting, or when he afterwards helped to barricade the doors of the Beech Grove meeting house against this minister who had faithfully maintained his integrity in his relations to the church for fifteen years, and who would not now think of lowering the dignity of his ministerial office or his high calling in the Gospel of Christ to act as teamster in a political "Jamboree."

It has long since been demonstrated by the subsequent actions of most of the men who took part in the work of expelling honorable brethren for violating decisions of annual meeting, that they were not at all sincere in maintaining the purity of the church or upholding those decisions. They were actuated by selfish motives as we then believed and as time has abundantly demonstrated. They not only now violate the decisions of annual meeting themselves but the Gospel also, and we are made to suffer with them, because they persist in doing these things under the name of ministers of the church of the Brethren. We would rather not have the name Brethren associated with such conduct but for the present we have no remedy to prevent it, except to publish our disapproval as we are doing.

It is a peculiarity of all teachers and reformers that they move in a certain sphere for which they are peculiarly adapted by their associations. No one can be expected to qualify himself to teach everything nor can any one expect to reform everything that is in need of reformation. He will accomplish the most good, who will labor in the sphere for which he is especially fitted, though the work may not be the most important or seemingly the most necessary for present action.

## QUERIES AND ANSWERS.

Are we commanded to assume a certain posture in prayer? If so, what is it?

ELLEN RONE.

We should assume a humble and respectful posture in approaching God in prayer. We find that many of the old saints approached God in various postures. We find some standing, some bowing, some sitting, some lying, while others knelt. There are a few instances of kneeling in the New Testament, see Acts 20: 36 and 7: 50. If the soul is humble in approaching God, the body will assume a corresponding posture. What makes a prayer acceptable to God is, not so much the posture of the body as the attitude of the soul. There is no posture commanded. Kneeling is a very common way in which prayer is made; because it is humble. However, we do not believe the Lord will reject an honest, earnest prayer, no matter what the posture of the body may be.

What was the Alexandrian Library?

JONAS HOKE.

This remarkable collection of books, the largest of the ancient world, was located in the city of Alexandria in Egypt. The number of volumes has been stated to be 400,000, and according to one authority 700,000. During the siege of Alexandria, by Julius Caesar, the greater part of this library was destroyed by fire. But this was afterwards replaced by the collection of Pergamos, which was presented to Queen Cleopatra by Mark Antony, to the great annoyance of the educated Romans. When Theodosius the great permitted all the heathen temples in the Roman empire to be destroyed, that in which this great library was kept was not spared. A mob of fanatical Christians led by the Archbishop Theophilus, stormed and destroyed the temple with the greater part of its literary treasures in 391, A. D. It was at this time that the destruction of the library was begun, and not at the taking of Alexandria by the Arabians, under the Caliph Omar.

What was the cause of Saul's bitter enmity against David?

JAMES SHEFFEY.

Jealousy.

How much did David have to do with the Psalms of David?

JANE E. WINTER.

Why he composed them without doubt. The Psalms of David were David's Psalms, and called so because he was the author of them. But that is not probably what you want to know. Very likely you refer to the Book of Psalms. All the Psalms have superscriptions with the exception of thirty-four, which in the Talmud are called orphan Psalms. Out of those with superscriptions nearly eighty are ascribed to David. There is much dispute about the authorship of some of these Psalms; but, however, we may as well take the superscriptions as being correct until we find very conclusive evidence to the contrary. It is the best we can do. We know it is very common to call the Book of Psalms, the Psalms of David; but you see, according to the common version, very nearly half of them were composed by other parties.

Did Jesus himself baptize? John 3: 22; John 3: 26; John 4: 1 and 2.

SIMON KAUFFMAN.

We think the last verse mentioned by you settles the question. I John 4: 1, we are told "that Jesus made and baptized more disciples than John." Then an explanation is made parenthetically: "though Jesus himself baptized not, but his disciples." We get into the habit of saying, sometimes, that "I ploughed up twenty acres of land this season," or "I built a house last summer," and very often those saying it never ploughed a rod or drove a nail. It was done by their orders by their hired hands. So we believe that in this sense the evangelist speaks of Jesus baptizing.

I notice that Luke 2: 14 in the Saint James' version is, "On earth peace, good will toward men." In the Revised version it is, "On earth peace among men in whom he is well pleased." There is surely considerable difference in these two renderings. What is the proper meaning of the passage?

T. E. M.

The Douay version has it, "In earth peace to men of God-will." The revised version is nearer the true sense. The passage is intended to express a quality belonging to the men to whom peace is proclaimed. They are men of good-will, or as Alford puts it, "Peace on earth for those who like it."

In the record of the conversion of the Phillippian Jailor, is it an undisputed fact that all his household were baptized with him? Acts 16: 34 says he "rejoiced, believing in God with all his house."

S. L.

The proper rendering of the above passage, as given in the Revised version, throws a new light on the subject. There it is rendered, "He rejoiced greatly, with all his house, having believed in God." The participle is singular and masculine.

What did Paul mean when he said, in Acts 22: 27, "But I was free born?"

L. E. H.

Both Paul and the chief Captain were referring to their Roman citizenship. "With a great sum obtained I this citizenship," instead of freedom. And the words of Paul to give them their proper meaning should be, "But I am a Roman born."

In the passage, "All Scripture is given by inspiration of God," (2 Tim. 3: 16) what Scripture is referred to? Does this include only those books given in our Bible?

M. E.

The above passage does not give the true sense of the original. The Emphatic Diaglott renders this passage "All Scripture, divinely inspired, is indeed profitable for teaching," &c.

And the Revised version makes a decided improvement by making it "Every Scripture inspired of God is also profitable."

Please explain Luke 16: 9.

B. M.

The verse reads: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." In the parable preceding this verse, Jesus had been illustrating how shrewdly and prudently the "children of this world" or the unconverted acted in matters pertaining to their temporal welfare. For the word translated "wisely" in the eighth verse, prudently would be a better rendering of the Greek. Then he exhorts his disciples also to exercise wisdom, in making friends here on earth, by a judicious and benevolent use of wealth. Mammon of unrighteousness is the same as unrighteous mammon, and represents riches because it so generally becomes the occasion and means of unrighteous conduct. By a more liberal application of the term, it may include any of the gifts and blessings that the Lord has bestowed upon us individually.

To give you a better insight into its meaning, we will paraphrase thus. And I say unto you, who are my professed disciples and children of light, make to yourselves, not gorgeous palaces, nor large estates, but friends of the mammon of unrighteousness, riches, which to many has proved a curse and a source of much sin: so that when ye fail—which is a mild way of saying when ye die—these benevolent and self-sacrificing deeds will precede you into the eternal world.

One commentator says, "Make to yourselves friends," &c. by liberal almsgiving. This explains it in a nutshell.

## Editorial Miscellany.

"Stone walls do not a prison make,  
Nor iron bars a cage."

God may cast thee down, but he will not cast thee off.

Brother J. A. Meyers is holding a series of meetings at Genoa Bluffs, Iowa.

Brother Bauman will give the readers some Trans-Missouri flashes next week.

The address of Sarah Allen a subscriber of the EVANGELIST is wanted at this office.

Brother Holsinger is at Morrill, Kansas, to-day where he will remain for a few days.

Elder J. H. Swihart has changed his address from Auburn, Illinois, to Edna Mills, Indiana.

Elder Isaac Kilhefner preached an edifying sermon for the Ashland congregation last Sunday.

Our last word from brother McFaden is that he is holding a series of meetings at Meyersdale, Pa.

"Too many irons in the fire" is a common fault. Do one thing at a time, and do that one thing well.

It is impossible for that man to despair who remembers that his helper is omnipotent.—Jeremy Taylor.

The battle is going on in China. The French defeat d the Chinese in Tonquin causing a loss of 1,000 men.

An honest desire, to understand the teachings of the Bible will meet with a ready insight to its gems of truth.

Our editorial page was curtailed somewhat for lack of type this week. The College Record being in type at the same time.

It depends not so much upon the voice as upon the heart to enable us to carry men with us and mould them to our liking.

Brother A. D. Gnagay, we are told, preached for the church at Masontown week before last, but we have no official report from the meeting.

Economy is a Christian virtue always to be commended, but the "economy" that saves the body at the expense of the soul, is the worst kind of extravagance.

Perhaps your Master knows what a capital plowman you are; and he never means to let you become a reaper because you can do the plowing so well.—Spurgeon.

The forms and ceremonies of politeness may be dispensed with, in a measure, in the relations and